Magazine of Majlis Ansarullah UK

ANSARUDDIN

Sep Oct 2005 Vol. 2 No.5 Tabooq- Ikha 1383



Jalsa Salana Scandinavia

لا إله إلا الله محمد رسول الله

There is none worthy of worship except Allah; Mohammad is the messenger of Allah

MAJLIS ANSARULLAH UK

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Majlis Ansarullah Pledge

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِیْکَ لَهٗ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One and has no partner and I bear witness that Muhammad is His Servant and Messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Ahmadiyyat in Islam and shall stand guard in defence of the institution of the Khilafat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to khilafat. Insha-Allah

Contents

Editorial Board

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Editorial

Hartlepool Mosque and Ansarullah UK

Hadhrat Usman Bin Affan[ra] reported that the Holy Prophet[saw] said that anyone who builds a mosque for the sake of Allah will be rewarded by a similar house in paradise (Muslim). It is clear from this saying of the Holy Prophet[saw] that it is a great deed to build a mosque and that is why the reward mentioned is equally great. The reason that it has been declared a great deed is that it is linked to the worship of Allah, which is the sole purpose behind the creation of mankind. At present, by the grace of Allah, the Ahmadiyya Jama'at has a unique status in the Islamic world in that its objective is to build mosques so that the call of the Adhan is heard throughout the world. This is to establish the unity of Allah and to regain the glory of the Holy Prophet Mohammad[saw].

The revival of Islam is the sole purpose behind establishing the Jama'at and is the ultimate goal proposed by the Holy Founder of the Ahmadiyya Movement in Islam. Despite their humble resources and various difficulties and obstacles, members of the Jama'at are setting up monuments and offering sacrifices in this regard. To build and establish mosques in Europe is not an easy task as the native people are devoted to materialism and trinity and are used to associating partners with Allah. It is also made especially difficult by powerful anti-Islamic forces based in these countries. To build mosques is of vital importance in order to spread the message of Islam to establish the oneness of Allah and to regain the lost glory of the Holy Prophet Mohammad[saw].

All the successors of the Promised Messiah[as] continued this very important task. The Second Successor of the Promised Messiah, Hadhrat Musleh-e-maud[ra], was greatly devoted to this project and had a burning desire for mosques to be built worldwide. He once said: "You are following a man who has been commissioned by Allah to build mosques throughout the world." Stressing the importance of building mosques in Europe, he said: "Chanting of Allah-o-Akbar (Allah is Great), will be heard throughout Europe if at least 2,500 mosques are built there. The call of the Adhan from one mosque will be heard by the next mosque and in this way the whole of Europe will be simultaneously buzzing with the sound of Allah-o-Akbar. The day that this occurs, Christianity will realise that Islam has become victorious. The power of those having faith in the trinity will crumble and they will have to surrender to the advancing forces and the power of Islam. As in Europe, mosques will also be built in America and every corner will resound by Allah-o-Akbar. At that point, Christianity will tremble and will realise that no force on earth will be able to hinder the light of Islam from its spread." *(Al Fazal 15th Oct. 1957)*

During his tour of UK Jama'ats, Hadhrat Khalifatul Masih V, performed the opening ceremony of a mosque in Birmingham and laid down the foundation stone of a mosque in Bradford. During the same tour he laid down the foundation stone of the Nasir mosque in Hartlepool on the 3rd October 2004. Hartlepool is a beautiful and peaceful city in the north of England. The Ahmadiyya Jama'at has the historical honour of building the first mosque in this city. Hazoor has kindly honoured Majlis Ansarullah UK to take the responsibility of bearing all the expenditure to build this mosque. Taking the lead in this good cause is indeed a blessing for the Ansarullah UK. They have, by the grace of Allah, responded very well to the call of their beloved Imam. Hazoor has been very pleased by their efforts and has graciously mentioned in his sermon that: "All praise belong to Allah, Ansar have proved beyond doubt that they are not old but young in their spirit."*(Al Fazal International, 5th Nov. 2004)*

By the grace of Allah Almighty the Nasir Mosque in Hartlepool is in the final stages of construction and will soon be ready for its opening ceremony. Most of the Ansar have fulfilled their promises and have contributed well. However, a small number of Ansar have not been able to do so. It is requested that urgent attention is paid to this as there is still a huge amount that is required to complete the project. It is very much hoped that Ansarullah will adhere to their previous excellent traditions. Let us pray that Allah rewards all Ansar as mentioned in the Hadith at the beginning of this article Ameen.

Dars-ul-Quran

﴿مَنْ ذَا الَّذِیْ یُقْرِضُ اللّٰہَ قَرْضًا حَسَنًا فَیُضٰعِفَہٗ لَہٗ اَضْعَافًا کَثِیْرَۃً وَاللّٰہُ یَقْبِضُ
وَ یَبْصُطُ وَاِلَیْہِ تُرْجَعُوْنَ﴾۔ (البقرۃ آیت:۲۴۶)

"Who is it that will lend Allah a goodly loan that He may multiply it for him manifold? And Allah receives and *enlarges, and to Him shall you be made to return."*

(Sura Albaqara, 2: 246)

Commentary:

This verse gives the second means of national advancement, i.e. free expenditure in nation-saving and nation-building affairs. If a nation desires to rise and prosper, it must spend money freely for national purposes, which include helping the poor and the needy. The Holy Qur'an speaks of spending money in the cause of Allah as giving a loan to Allah, meaning thereby that money spent in the cause of Allah should not be regarded as something wasted or even consumed. It should be considered as something given to Allah as a loan which He would return to the lender manifold. The word loan, however, should not cause any misunderstanding. Allah needs no loans, for He is not only Self-Sufficient, but is also the supporter and Sustainer of all other beings and things. He has used the term to indicate that one who spends in the cause of Allah will receive an ample reward from Him; his money, as it were, will be returned to him, being multiplied many times.

The interrogative form in the clause, Who is it that will lend, is used by way of exhortation, and the words, a goodly loan, have been added to indicate that this money is to be spent with a willing and cheerful heart.

It should be noted that apart from specifically national expenditures, the spending of money to help the poor and the needy also is tantamount to giving a loan to Allah. The Holy Prophet (pboh) is reported to have said, "Allah will say to the sinful man on the Day of Judgement, 'O son of man, I fell ill, but you paid Me no visit; I asked you for food, but you gave Me no food; I asked you for water, but you gave Me no water.' The man will say, 'O my Lord, when didst Thou fall ill that I did not visit Thee? When didst thou ask for food that I did not give it to Thee? When didst Thou ask for water that I gave it Thee not?' Allah will say, 'O son of man, know you not that one of My servants fell ill and you did not pay him a visit; he asked you for food and you did not give it to him; and he asked you for water and you gave him no water' (Muslim, chapter on Birr wal Sila). This shows that spending money for the poor and the needy is tantamount to giving money to Allah.

The words, Allah receives and enlarges, signify that Allah accepts the money spent in His cause and multiplies it exceedingly so that the reward a man gets is out of all proportion to what he spends. The words, and to Him shall you be made to return, have been added to point out that, though virtuous men get their reward even in this life, yet what is in store for them in the next life is still greater.

Dars-ul-Hadith

On Repentance

Abu Hurairah relates that he heard the Holy Prophet, peace and blessings of Allah be upon him, say: "Allah is my witness, that I seek forgiveness of Allah and turn to Him more than seventy times a day" (Bokhari).

Anas ibn Malik, servant of the Holy Prophet, pboh, said: "Allah is more pleased with the repentance of a servant of His than would be one of you who were to lose his camel in a barren desert and then find it suddenly." (Bokhari and Muslim). The version in Muslim adds: "Allah is more pleased with the repentance of a servant of His than would be one of you who were to lose his riding camel, which carries his food and drink, in a barren desert, and, losing all hope of finding it, he were to lie down in the shade of a tree, and then should suddenly find it standing near him and should seize its nose-string and in his excess of joy should blurt out: O Allah, Thou art my servant and I am Thy Lord."

On Steadfastness

Abu Malik Ash'ari relates that the Holy Prophet, pboh, said: "Cleanliness is half of faith; the utterance of 'All praise belongs to Allah' fills the scales of good works. The utterance of 'Holy is Allah and worthy of all praise' fills the space between the heavens and the earth. Prayer is light; charity is proof of faith; steadfastness is a glow and the Qur'an is a plea in your favour or against you. Everyone begins the morning ready to bargain with his soul as a stake and ransoms it or ruins it." *(Muslim)*

Suhaib ibn Sinan relates that the Holy Prophet, pboh, said: "Wondrous is the case of a believer - there is good for him in everything, and it is so for him alone. If he experiences something agreeable, he is grateful to God and that is good for him. If he experiences adversity, he is steadfast and that is good for him" *(Muslim)*.

Abu Hurairah relates that the Holy Prophet[saw], said: "Allah, the Exalted, says: I have no reward other than Paradise for a believing servant of mine who is steadfast when I take away a beloved one of him from among the denizens of the world" *(Bokhari)*.

Anas relates that the Holy Prophet[saw] said: "No one of you should wish for death because of any misfortune that befalls him. Should anyone be sore afflicted, he should say: Allah, keep me alive so long as life is the better for me and cause me to die when death is the better for me" *(Bokhari and Muslim)*.

On Truthfulness

Abdullah ibn Mas'ud relates that the Holy Prophet[saw], said: "Truth guides to virtue and virtue guides to Paradise. A person persists in telling the truth till in the sight of Allah he is named Truthful. Lying leads to vice and vice leads to the Fire; and a person goes on lying till in the sight of Allah he is named a liar." *(Bokhari and Muslim)*

Hasan ibn Ali relates that he learnt the following from the Holy Prophet[saw]: "Leave alone that which involves thee in doubt and adhere to that which is free from doubt, for truth is comforting, falsehood is disturbing"*(Tirmidhi)*.

Hakim ibn Hizam relates that the Holy Prophet, pboh, said: "A sale agreement is revocable till the buyer and seller part company. If they tell the truth and disclose everything relevant to the transaction, it becomes full of blessings for both of them; but if they speak falsely and conceal that which should be disclosed, the blessing of the transaction is wiped out" *(Bokhari and Muslim)*

Writings Of The Promised Messiah (as)

Repentance and Seeking Forgiveness

"It is obvious that man is very weak by nature and has been charged with hundreds of Divine commandments. On account of his weakness, he falls short in carrying out some Divine commandments and sometimes he is overcome by the desires of the self that incite to evil. On account of his weak nature, he deserves that at the time of any slipping, if he should repent and seek forgiveness, God's mercy should save him from being ruined.

It is a certainty that if God had not been the Acceptor of repentance, man would not have been charged with these hundreds of commandments. This proves that God turns towards man with mercy and is Most Forgiving.

Repentance means that a person should discard a vice with the resolve that thereafter, even if he is thrown into the fire, he would not commit that vice. When man turns towards God Almighty with sincerity and firm resolve, God Who is Benevolent and Merciful, forgives him the particular sin.

It is one of the high Divine attributes that God accepts repentance and saves a sinner from ruin. If man had not the hope of his repentance being accepted, he would not be able to refrain from sinning.

The Christians also believe in repentance, but on condition that the person who repents should be a Christian. Islam lays down no condition for repentance. The repentance of the followers of every faith can be accepted leaving out only the sin of denying the Book of God and His Messenger. It is impossible that a person should attain salvation only through his conduct. It is the Benevolence of God that He accepts the repentance of some and bestows by His grace such powers on others that they are safeguarded against sinning." *(Chashma Maarifat, p. 181)*

Istighfar is a spiritual exercise

"Muslims have been bestowed two things: one for obtaining strength and the other for the practical demonstration of the strength that has been obtained. Istighfar is for obtaining strength. It is also called seeking help. The Sufis have said that as physical strength and power is fostered through exercise, in the same way, istighfar is spiritual exercise. Through it the soul obtains strength and the heart achieves steadfastness. He who desires strength should do istighfar" *(Malfoozat, Vol. II, p.67).*

"There are some people who are aware of sin and there are others who are not even aware of it. That is why God Almighty has prescribed istighfar in all circumstances so that man should occupy himself with istighfar with regard to all sins, whether external or internal, and whether he has knowledge of them or not. A person should seek forgiveness for every type of sin whether of the hands, or of feet, or of tongue, or of nose, or of ears, or of eyes. In these days, we should supplicate like Adam: Our Lord, we have wronged ourselves, and if Thou forgive us not and have not mercy on us, we shall surely be of the losers (7:24). This prayer has already been accepted. Do not live heedlessly. He who is not heedless would not be involved in any calamity that is beyond his strength. No misfortune arrives without Divine command. That is why I have been taught the prayer: Lord, everything serves Thee; then Lord protect me and help me and have mercy of me." *(Malfoozat, Vol. IV, p.275).*

The Institution of Wasiyyat

Its Background, Importance & Blessings

Mehmood Ahmad Malik

"Thou art a Warner from Myself. Indeed I sent you so that the sinners may be separated from the righteous". (The Promised Messiah, The Will, pp 7-8)

Nizam-e-Wasiyyat In the light of Human Spiritual Development

The purpose of creation of human beings is to recognize the Creator and immerse in Him through worship. To fulfil this task He has sent prophets with teachings which suit the needs of their time, disclosing thereby His Will and the means of its attainment. In the Holy Qur'an, *Wasiyyat (Will)* has been manifested according to the design of Allah. Sometimes it was manifested in the form of obedience to His commandments through service to humanity, at other times through exhortation to each other or through homage and worship of the Creator.

Thus, according to Holy Qur'an, different Prophets exhibited different phases of *Wasiyyat* during their time. However, the full manifestation of all the phases of the *Wasiyyat* - the Will of Allah reached its excellence and zenith through the Holy Prophet, Mohammad, peace and blessings of Allah be upon him.

Allah, from the very beginning of religion (i.e., when Adam was sent as a prophet) laid the foundation of a world order. The Holy Qur'an states:

إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ ۙ وَأَنَّكَ لَا تَظْمَؤُا فِيهَا وَلَا تَضْحَىٰ ۔

It is *provided* for thee that thou wilt not hunger therein, nor wilt thou be naked. And that thou wilt not thirst therein, nor wilt thou be exposed to the sun. (*20:119-120*)

And Allah says about the religion, Islam, as follows:

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ

إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ۚ

He has prescribed for you the religion which He enjoined on Noah, and which We have now revealed to thee, and which We enjoined on Abraham and Moses and Jesus, saying, 'Remain steadfast in obedience, and be not divided therein.....' (42:14)

Thus He has provided guidance suitable to the time and according to the development of man. It covers from the basic needs of human beings to the highest spiritual development and ultimate union with Allah.

The Holy Qur'an prescribed a minimum compulsory sacrifice for the believers and has greatly encouraged voluntary sacrifices for the need of mankind. It says:

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ۛ وَأَحْسِنُوا ۛ

إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ۔

And spend for the cause of Allah, and cast not yourselves into ruin with your own hands, and do good; surely, Allah loves those who do good. (2:196)

Similarly believers are told by Almighty Allah as follows:

لَنْ تَنَالُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا مِمَّا تُحِبُّونَ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

Never shall you attain to righteousness unless you spend out of that which you love; and whatever you spend, Allah surely knows it well. (3:93)

The Holy Prophet, pboh, followed the Holy Qur'an during his lifetime under the command of Allah, to ensure the bright future of Islam. His life was nothing but in accordance with the verse mentioned in the Holy Qur'an, i.e.

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ۔

لَا شَرِيكَ لَهُ ۖ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ۔

Say, 'My Prayer and my sacrifice and my life and my death are all for Allah, the Lord of the worlds; He has no partner. And so am I commanded, and I am the first of those who submit. (6:163-164)

He led a wonderful life and proved himself a true follower of the holy words of his Creator. Therefore, he was given the glad tidings as follows:

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ۔ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَرْضِيَّةً

فَادْخُلِي فِي عِبَادِي ۔ وَادْخُلِي جَنَّتِي ۔

And thou, O soul at peace! Return to thy Lord well pleased with Him and He well pleased with thee. So enter thou among My chosen servants, And enter thou My Garden. (89:28-31)

The Holy Prophet[saw], mentioned on many occasions how a Muslim can try to please his Lord and enter His heaven in the hereafter. At the occasion of the Farewell Pilgrimage he said: '*Be mindful of your duty to Allah, observe the five prayers and the fast of*

Ramadhan, pay the Zakat duly and obey those in authority among you; you will enter the Garden of your Lord.' (Tirmidhi Kitabus Salat Bab Ma Yat'allaqu Bis Salat)

This is the *Wasiyyat* (the Will) of the Holy Prophet[saw]. For the instruction mentioned in this *Hadith*, "Obey those in authority among you", there is no doubt that a prophet (i.e., the Promised Messiah and Mahdi) is on the top of the list of those who are in authority for the Muslim Ummah. Thus doing the mentioned good deeds and obeying the religious authorities is the sure gateway to the Heaven.

Beginning of a New Era

The Holy Prophet[saw], also made prophecies about the Promised Messiah and Mahdi[as], through whom the world was to witness the beauties of Islam. When the promised one appeared in 1889, he started the work of the greatest Jihad of self-purification. His intense love of Allah was also manifested through his relationship with fellow human beings by treating them kindly. On 12th January, 1889, he announced the ten conditions of *Bai'at*. These are nothing but only the essence of Islamic teachings to enjoy a spiritual journey in this world and hereafter. On 23rd March 1889, he started taking Bai'at.

The Promised Messiah spent his whole life in inviting people to Allah and used every means to achieve this noble goal. Those who followed him were enabled to reach a high level of spiritual status right from the beginning. Through revelation, he was informed the certain gateway of gaining entry into Heaven. He conveyed this Message of Allah to his followers and encouraged them to offer the highest sacrifices. On 20th December 1905, he wrote his booklet *Al-Wasiyyat* in Urdu, (which is published in English as "The Will").

Allah, the Almighty disclosed to the Promised Messiah[as] in 1905 that he was passing through the last days of his life. On October 18, 1905 he saw in a dream that a small amount of water was given to him in an earthen pot. Only one or two draughts of water left in it but it was pure and clean. Instantly, he received a revelation to the effect: *"Water of life"* (Review of Religions, Dec 1905, p 480, Badr Dec 8, 1905, p.l, column 1)

He also received the revelation: *"Sadness from Allah pervaded all"* (Badr October 20, 1905, p 3, col. 2)

In December 1905 he was told clearly:

وَعَدَالرَّحْمٰنُ وَصَدَقَ الْمُرْسَلُوْنَ

"The appointed time of your death is approaching". (Badr Dec. 1905; The Will, p.1-2)

He also received the following revelation: *"Very few days are left. On that day all will be saddened. This will happen, this will happen, this will take place. Your event will take place after all other events and natural wonders have been demonstrated." [Tadhkirah, English translation]*

In December 1907 he received the following revelation as further information about the above-mentioned incident: *"An incident (about me) on the twenty seventh. Allah is the Best and Everlasting"*. (Badr Dec 19, 1907 p 5)

Blessings of Divine World Order

In accordance with the news received from Allah, the Promised Messiah published a booklet under the title of *"Al-Wasiyyat"*. He mentioned these revelations in it and advised Ahmadis to bring a spiritual revolution in their lives.

Nizam-e-Wasiyyat is the manifestation of Divine World Order. It is the ultimate goal of human life. It is the final and the highest stage for the righteous servants of Allah, which is achievable through complete submission to the will of Allah. In other words immersing oneself in Allah and serving His creation and doing every thing possible to provide comfort to human beings is the key to it.

There are two main aspects of *Al-Wasiyyat*

1. Self-purification and ultimate union with Allah Almighty.
2. Spending out of Allah given provisions and resources for the service of mankind.

In the booklet *"Al-Wasiyyat"*, the Promised Messiah also mentioned the ways and means to get closer to the Creator and Master of man. Whosoever adopts these methods enjoys Allah's choicest blessings in the form of His love, pleasure, and mercy. He has referred to this aspect as follows:

"*Let the Greatness of Allah take root in your hearts and confess His Unity not with your tongues alone but with your actions, too, so that Allah, too, shows to you His Mercy and Kindness in His Divine Actions. Refrain from malice. And treat human beings with true compassion and benevolence. Adopt every path of righteousness, for who knows from which of these paths you will be accepted?*

Rejoice and be happy that the field of achieving nearness to Allah is vacant and there is no other competitor. Every nation is busy loving the world and to the things which please Allah the world is paying no attention. Now this is the time that those who wish to enter this door, mustering all their strength, should show their mettle and by doing so win a specially coveted prize from Allah." (The Will, p.11)

A Misunderstanding Removed

The Promised Messiah has explained the four conditions for entering *Bahishti Maqbara* and subsequently wrote twenty instructions to make the matter crystal clear. In conclusion he wrote:

"It is possible that there may be persons, who are overborne by the element of suspicion and make me, with respect to this project, a target of objections and regard this arrangement as based on selfish reasons or judge it as a Bid'at. But keep it in mind that these are the works of Allah, the Mighty, and He does what He wishes. Indeed He has willed that by this scheme He shall distinguish between the hypocrite and the believer. And I too feel that those who, having been informed of this Divine programme, immediately and without hesitation become anxious to subscribe the tenth part of their property in the way of Allah-nay, they even show greater fervour in the cause of Allah-set a seal [of approval] on their faith." (The Will, pp.40-41)

In *"Al-Wasiyyat"* the Promised Messiah clarified this sensitive point. He said:

"As for me, I have no intention to take possession of your wealth. Rather, you shall give to the Anjuman your wealth for the propagation of the faith and shall be rewarded with a life in Heaven. There are many who, for their love of the world, shall ignore my commandment but shall soon be taken away from this world-then at the last hour they shall cry out:

قَرُبَ اَجَلُکَ الْمُقَدَّرُ

"This is what the Gracious Allah had promised, and the Messengers spoke the truth." (36:53) (The Will, p.41)

The Promised Messiah also wrote:

"Every righteous person who owns no property and is unable to render any financial service (to the community) can be buried in this graveyard, provided that it is established that, while alive, he continued to serve the faith with dedication and was righteous". (The Will, p.28)

Although Hadhrat Musleh Mau'd[ra] explained the above paragraph as follows:

"It will be wrong to deduce from the above, that The Promised Messiah intended to convey that even a semi-naked homeless, could be buried in the Heavenly Graveyard, without participating in the Will Scheme..... The correct interpretation of above reference is that an individual "without Jai'dad" means, "absence of specified form of source of income". (Khutbat-e-Mahmood, Vol.11 pp.370)

Importance of Nizam-e-Wasiyyat

The Promised Messiah says:

"It is appropriate that every one of our Jama'at who gets this treatise should make it known to his friends and acquaintances and should publish it as far as it is possible for him to do so and safeguard it for his future generations and he should also politely inform the opponents about it."

Hadhrat Musleh Mau'd[ra] writes:

"If the world desires to proceed along the path of peace and prosperity, the only way to do so is to put into effect the New Order as set out in Al-Wasiyyat".

Nizam-e-Wasiyyat - Most Eminent Universal System

In previous pages it has already been mentioned that *Nizam-e-Wasiyyat* is nothing but extracts from the Holy Qur'an and Sayings of the Holy Prophet, peace and blessings of Allah be upon him, to uplift the spiritual status of man. We have also read a few quotations from the writings of The Promised Messiah to show the importance of this heavenly scheme.

Hadhrat Musleh Mau'd[ra] described four principles for a complete and most eminent system comparing the wonderful beauty of *Nizam-e-Wasiyyat* with other economic systems of Russia, China, Europe and America etc. An elevated system should comply with the four following principles:

- All human needs should be provided for;
- In trying to achieve the first principle, the incentive behind individual effort and enterprise should not be weakened;
- The system devised should be voluntary and should not involve forcible dispossession or confiscation; and
- The system should not be confined to one country or one nation, but should be universal. (New World Order pp.119-120)

Only *Nizam-e-Wasiyyat* can fulfil all the mentioned conditions. Huzur[ra] has also elaborated on each principle in his book, *Nizam-e-Nau*. He has proved that:

- Through this system each and every single human being (men, women and children) will be catered for.
- When wealth is taken from the rich to provide basic necessities to the poor, no jealousy occurs between the classes and also the rich do not give up hardworking.
- The rich and the poor offer their contribution

voluntarily and happily. No one tries to hide their wealth or feel bad as they do when they pay worldly taxes forcibly.

- *Nizam-e-Wasiyyat* is an international system based on religious and spiritual principles. The rich of Asia will pay for the poor of America and the rich of Africa will contribute for the benefit of the homeless in Europe.

No doubt, it is the Spiritual *Jihad* of the time. This is the New World Order of Islam for the benefit of mankind. It will ultimately eliminate poverty, bridge the gap between the rich and the poor, remove and discard hatred from the hearts of all the people and will establish peace and tranquillity in the universe. At the same time, it will elevate the devotees to the nearness of Allah and will enable us to reach the Summit - the object of human life.

A Page from The History of Nizam-e-Wasiyyat

In the blissful era of the Promised Messiah:

- 310 sincere Ahmadis joined in *Nizam-e-Wasiyyat.*
- Hadhrat Muhammad Hasan s/o Karam Deen Arain Sahib of District Gurdaspur (currently Qadian) was granted *Wasiyyat* No. 1.
- Hadhrat Mistri Muhammad Moosa (*Wasiyyat* No. 65) s/o Karim Bakhash Sahib of Jhaiyya, Lahore, was the first person who made request to for acceptance his *Wasiyyat* on 1st January 1906.
- Hadhrat Hasan Moosa Khan s/o Haji Moosa Khan Sahib of Perth, Australia, was the only person, who requested from abroad. He requested on 13th March 1906 and was granted *Wasiyyat* No. 84.
- Hadhrat Qutbuddin and his wife Hadhrat Hakim Bibi of Qadian, both were registered under the same *Wasiyyat* No. 146.
- The first person buried in *Bahishti Maqbarah* was Hadhrat Maulvi Abdul Karim Sialkoti.

Hadhrat Khalifatul Masih I

Hadhrat Khalifatul Masih I demonstrated the importance of *Wasiyyat* through his actions. On hearing the instructions of the Promised Messiah, he would offer the greatest sacrifices wholeheartedly and without any hesitation. This exclusive trait of his is beautifully depicted in the following verse of the Promised Messiah:

How greatly commendable it would be if everyone in my community was a Noor-ud-Deen.

This would be possible only if every heart was full with the Light of Faith.

When the Promised Messiah made the announcement of *Wasiyyat*, Hadhrat Khalifatul Masih I joined the blessed system and his name is registered in the record under *Wasiyyat* number 109. He gave his agricultural land in 'Bherah' to *Sadr Anjuman-e-Ahmadiyya* in accordance with the testaments for *Bahishti Maqbara*. During his period of Khilafat, 492 sincere members joined in *Nizam-e-Wasiyyat.*

Hadhrat Khalifatul Masih II

On many occasions, Hadhrat Khalifatul Masih II described the importance of joining *Nizam-e-Wasiyyat.* In one of his Friday Sermons delivered on May 4, 1928, Huzur said:

"A year ago, I reminded Ahmadis that making a Will under Al-Wassiyyat was an extremely important matter. The Promised Messiah established the Will Scheme on the basis of a special Divine revelation and gave it such a great prominence that no Ahmadi can fully grasp its importance and greatness. Although the whole system established by the Promised Messiah is a heavenly, divine and revealed system, the system of Wasiyyat or the Will Scheme has been established on a special Divine revelation. Participation in the Will Scheme is practical proof of giving precedence to faith over worldly matters...

I remind the members of the Jama'at, that if they want to know what good deed they should do that confirms the fact that they have given precedence to faith over worldly matters then, in addition to the agenda of spiritual purification, they should hasten to write their wills within the two given limits, (minimum 1/10th, maximum 1/3rd). They should base it on the real source of income, be it salary, profit from trade or income generating estate. That sacrifice would enable them to be counted by Allah among those who honour their pledges and commitments." (Khutbat-e-Mahmood, Vol. 11 pp 370)

A Special Message

Hadhrat Musleh Mau'd once wrote a letter to American Ahmadis to explain to them the importance of Wasiyyat. Huzur says:

"The Promised Messiah published his testamentary directions in the document Al-Wasiyyat two years before his death. This is a document of great importance and must be carefully studied by every Ahmadi. .... I hope that each of you on studying this document will be inspired with the eager desire to participate in the grand scheme set out therein which is so vital for the advancement of Islam and Humanity. ...

Brethren, we are weak but our Allah is strong and Almighty. We can do little but He can do everything.

Be sure that His help is speeding towards you. Indeed, He Himself stands at your door waiting to enter. Spring up therefore and open wide your doors for Him to enter. When Allah enters your homes and fills your hearts, life will become radiant for you and you will be glorified on earth as He is glorified in the Heavens. May Allah be with you. Ameen" (Monthly Magazine "Al-Noor" USA, January 2005)

A total of 17,294 Ahmadis participated in *Nizam-e-Wasiyyat* during the Khilafat of Hadhrat Khalifatul Masih II.

Hadhrat Khalifatul Masih III

Allah disclosed to Hadhrat Khalifatul Masih III, through a vision, that from now onwards the illuminations through Qur'anic knowledge would be spread all over the world by means of Moosis. Describing this vision in one of his Friday sermons, he said:

"One day on my awakening, I was profusely engaged in saying many prayers. At that time, in wakefulness I saw that a light appeared in the manner of a lightening - which brightens the earth from one end to the other - and it enveloped the earth from one side to the other! Then I saw a portion of this light was amassing and assembling into words and then a majestic sound, made of the very same light echoed: "Bushra Lakum", i.e., There is a good news for you."

Huzur also described that Allah Himself revealed to him the interpretation of the vision that it was the light of Qur'an being spread over the earth through the *Taleem-ul-Qur'an* Scheme and through *Waqf-e-Arzi*. Further he said:

"Then my attention was drawn to the fact that the scheme of Waqf-e-Arzi, which has been initiated to spread the teachings of the Holy Qur'an is deeply connected with the system of Wasiyyat. ....."

Then Huzur mentioned the revelation of The Promised Messiah:

اُنْزِلَ فِيْهَا كُلُّ رَحْمَةٍ

After that praising the glorious status of a Moosi, Huzur said:

"Thus, Allah the Exalted through these two revelations has drawn our attention to the fact that a Moosi, is he who is indeed the recipient of all the blessings of Allah through His special Grace, Mercy and Benevolence; he has fully yoked himself under (bound himself to) the Holy Qur'an and brings a [kind of] death upon himself. He receives a new life by immersing in Allah and is a living picture of the revelation:

اُنْزِلَ فِيْهَا كُلُّ رَحْمَةٍ

(Friday Sermon, August, 5, 1966)

(printed in Weekly 'Badr' Qadian December 21-28, 2004)

During the Khilafat of Hadhrat Khalifatul Masih III, 7,104 Ahmadis joined in Nizam-e-Wasiyyat.

Hadhrat Khalifatul Masih IV

In the blissful era of Hadhrat Khalifatul Masih IV, Allah the Almighty bestowed tremendous progress on the Jama'at all over the world; as part of this progress, the system of *Wasiyyat* significantly expanded.

As the number of *Moosies* greatly increased in various Jama'ats around the globe, due to different laws existing in different countries, many issues concerning the burial of the Moosies came to light.

Under Huzur's instructions *Maqbarajat Musian* were established in several countries of the world. So far such *Maqbaras* have been established in the following 12 countries:

Sweden, Nigeria, Australia, Indonesia, U.K., USA, Sierra Leone, Canada, Norway, Mauritius, Kenya and Ghana

During the Khilafat of Hadhrat Khalifatul Masih IV, 10,293 new members joined the sacred *Nizam-e-Wasiyyat.*

Hadhrat Khalifatul Masih V[aba]

In his concluding speech at the 38th Jalsa Salana UK (1st August, 2004), Hadhrat Khalifatul Masih V[aba] reminded everyone that 2005 would be a centenary year for the institution of Wasiyyat. He expressed his desire to increase the number of participants in this Divine scheme to at least 50,000 by the end of next year. He also set a target to increase the Wasiyyat membership to 50% of Chanda payers by 2008. He said that it is only this scheme that can deliver peace and tranquillity to the world today.

Then he said: "*As the Promised Messiah has said that the people who join this scheme should be those who are mindful of their righteous end of life, and should be mindful of their worship..... the best time for this is in the youth.... Therefore, Khuddamul Ahmadiyya, Saf-e-Dom of Ansarullah and also Lajna Imaillah should take the lead in joining it. Because when one reaches the age of seventy or seventy five, and death is approaching, one can only offer the left-overs.*

I hope that Ahmadi ladies and youth will make special endeavours in this regard. I am especially asking the ladies to encourage their husbands and

children to join this great revolutionary scheme." (Report Jalsa Salana UK 2004)

Huzur also said:

"*Those who sign up for Wasiyyat, not only practically express their gratitude and increase themselves in Taqwa, they also become a source of strength for the Jama'at……*

The institution of Wasiyyat must be made more active. After a hundred years, the levels of sacrifices should increase, rather than decrease, and people should keep coming forward to fulfil their obligations to Allah and man. If these standards are maintained, then the true Khilafat will also remain with us." (Friday Sermon 6th August 2004)

A Special Message

In one of his messages, sent for the special edition of Monthly Al-Noor (USA), Hadhrat Hadhrat Khalifatul Masih V wrote:

"Whereas Allah expressly told the Promised Messiah to advise his Jama'at to adhere to all virtuous deeds, He also pointed out that participation in the system of Wasiyyat was instrumental in attaining Divine nearness, adherence to piety, process of self-reformation, and subsequent peaceful righteous end. The Promised Messiah writes to stress this point:

'Rejoice and be happy that the field of achieving nearness to Allah is vacant and there is no other competitor. Every nation is busy loving the world and to the things which please Allah the world is paying no attention. Now this is the time that those who wish to enter this door, mustering all their strength, should show their mettle and by doing so win a specially coveted prize from Allah.' (Al-Wasiyyat, Roohani Khaza'in, Vol. 20, pp 308 - 309, U.K. Edition)

Hence, this is the system, in our times, which ensures the attainment of Allah's nearness. This is the system of that Jama'at which is devoted to the sacrifices for religion. Therefore, after hearing and listening to these exhortations every Ahmadi should join this scheme eagerly and earnestly. At times, some people say that they have not yet attained that level of piety, which is in line with the standard requisite laid down by the Promised Messiah in the conditions of this system. According to the Promised Messiah such people should remember that this is such a revolutionary system that if, after joining it one strives for self reformation sincerely the blessings of this system enable him to cover the journey of years for spiritual reformation, in days, rather in hours. (Monthly "Al-Noor" USA, January 2005)

An Ardent Wish

Huzur has invited all Ahmadis to join the scheme for purification of their lives and the lives of their succeeding generations. Huzur said:

"They should join with the intention of purifying their lives and the lives of their descendants."(Report Jalsa Salana UK 2004)

Thus, this is the call of time. Every Ahmadi should come forward and say Labbaik ya Syedi to the call of Hadhrat Ameerul Momineen.

In first two years of his Khilafat, over 15 thousand Ahmadis have joined in *Nizam-e-Wasiyyat.*

Blessings of Nizam-e-Wasiyyat

Allah has revealed to the Promised Messiah as follows:

The door of every blessing will be opened to you. .... And the home where you live will be blessed; and Allah's mercy will descend on the walls which are the walls of your houses. And that city shall be blessed where such a person lives. (The Will, pp.10-11)

The Promised Messiah also writes:

"Addressing me, Allah Almighty has said: "I shall bless thee, so much so that kings shall seek blessings from thy garments." (The Will, p.4)

First & the Greatest Blessing - Self-Purification

The main purpose and objective of joining in *Nizam-e-Wasiyyat* is to improve righteousness and to purify oneself as also mentioned by Hadhrat Khalifatul Masih V. It is necessary for the achievement of the goal of life i.e., getting closer to Allah. The Promised Messiah has described this objective as follows:

"*And let you, too, partake of the Holy Spirit by compassion and by purifying your souls. Because without the Holy Spirit true Taqwa cannot be attained. And, totally shedding all base desires of the self, choose for the sake of winning the pleasure of Allah that path compared to which no path can be narrower. Don't fall in love with the pleasures of the world, for they take you away from Allah. For the sake of Allah choose life of austerity.*

The pain which pleases Allah is better than the pleasure which makes Allah angry. And that defeat which pleases Allah is better than the victory which invites the wrath of Allah. Renounce the love which brings you nearer to the wrath of Allah. If by purifying your hearts you will come to Him, then He will help you whichever path you tread and no enemy shall ever be able to harm you. You can never ever win the pleasure of Allah unless you, relinquishing your desire, abandoning your pleasures, sacrificing your honour, disowning your wealth, discarding your life, bear such hardships in His way as make you suffer pangs of death.

But once you had suffered hardships for Allah, you will come in the lap of Allah like a beloved child. And you will be made heirs of those pious persons who have preceded you. The door of every blessing will be opened to you. But there are few who belong to this category. Allah addressed me and told me that Taqwa is a tree such as should be planted in the heart. The very water which nourishes Taqwa is the water which irrigates the whole garden. Taqwa is a root such that if it does not exist every thing becomes meaningless; and if it remains intact then nothing is lost." (The Will, pp.9-10)

Hadhrat Khalifatul Masih III says in this regard:

"In fact the door of every blessing will be opened to you', in reality, is a mere translation of a revelation of The Promised Messiah which Allah had revealed to him concerning Bahishti Maqbara. The Promised Messiah says: 'Glad tidings of great immensity have been conveyed to me regarding this graveyard. Not only has He said that this indeed shall be a graveyard in Heaven itself, but He also said

اَلْخَيْرُ كُلُّهُ فِى الْقُرْاٰنِ

that: blessings of all kinds have been sent down on it, and there is no blessing of which those buried therein will not partake.' (Al-Wasiyyat)" (Friday Sermon, August, 5, 1966)

Second Blessing - Nizam-e-Khilafat

Nizam-e-Wasiyyat is a guarantee for self-purification and collective righteousness of a Jama'at. Therefore it is closely linked with *Nizam-e-Khilafat* (as mentioned in *Ayat-e-Istakhlaf*). The Promised Messiah has mentioned very precisely, about the Sunnah of Allah operating in the universe and the mission of His Prophets and completion of the mission through their successors. He also mentioned about the establishment of *Khilafat* after his demise and completion of the Will of Allah through his Successors.

The Promised Messiah says in *"Al-Wasiyyat"*:

"This is the Way of Allah. And since He created man on the earth He has always been demonstrating this Way by helping His Prophets and Messengers and granting them predominance, as He says:

بُشْرٰى لَكُمْ

And by predominance is meant that, as Messengers and Prophets desire that Allah's Hujjat is established on the earth and no one is able to oppose it, so in turn Allah with His powerful signs brings to light Prophets' Truth as well as the Truth which they wish to propagate in the world and He lets the seed of Truth be sown by their own hands.

However, He does not let it come to full fruition at their hands. Rather He causes them to die at such time as apparently forebodes a kind of failure and thereby He provides an opportunity for the opponents to laugh at, ridicule, taunt, and reproach the Prophets. And when they have done all they could do in the way of ridicule and reproach, then He reveals a Second Hand of His Power and creates such means by which the objectives which had to some extent remained incomplete are fully realised.

Thus He manifests two kinds of Powers. (1) First He shows the Hand of His Power at the hands of His Prophets themselves. (2) Second at the time when, after the death of a Prophet, believers face difficulties and problems and the enemy gains force and thinks that now all is lost, and is convinced that it is the time when the community will be wiped off the face of the earth, and even members of the community start dithering and plunge into despair, feeling so helpless, and a few of them who are unfortunate resort to apostasy, then Allah, for the second time, shows His Mighty Power and supports and takes care of the community which was about to fall. Thus a person, who remains steadfast till the end, sees this miracle of Allah." (The Will, pp.5-6)

Then the Promised Messiah giving the example of *Suratun-Nur*:56, describes the establishment of *Nizam-e-Khilafat* after the Holy Prophet, pboh, Moses and Jesus. He further writes:

"Since it is the Sunnatullah, from times immemorial, that Allah Almighty shows two manifestations so that two false joys of the opponents be put to an end, it is not possible now that Allah should relinquish His old-established Sunnat. So do not be grieved on what I have said to you; and nor your hearts should be distressed. For it is essential for you to see the second Manifestation, too, and its coming is better for you because it is everlasting, the continuity of which will not end till the Day of Judgement. And that second Manifestation cannot come unless I depart.

But when I depart, then Allah will send this second Manifestation for you which shall always remain with you as it is promised by Allah in Brahin-e-Ahmadiyya. And this promise is not for my person. Rather the promise is with reference to you ... I came from Allah as a Manifestation of His Power and I am an incarnation of Allah's Power. And after I am gone there will be some other persons who will be the manifestation of the second Power [of Allah]. So, while waiting for the second Manifestation of His Power, you all together keep yourselves busy praying. And let a community of righteous people, one and all, in every country keep themselves busy in prayers so that the second Manifestation may

descend from the Heaven and shows you that your Allah is such Mighty Allah." The Will, pp.7-8)

Relationship Between Khilafat & Wasiyyat

Hadhrat Khalifatul Masih V says:

Those who sign up for Wasiyyat, not only practically express their gratitude and increase themselves in Taqwa, they also become a source of strength for the Jama'at. In Risala Al-Wasiyyat, the Promised Messiah has mentioned two points. One is regarding the establishment of Khilafat after his demise, and the other is the establishment of a system which will not only inculcate Taqwa in the Jama'at and provide it with opportunities for sacrificing in the way of Allah, but will also fulfil the financial needs of the Jama'at. Thus the institution of Wasiyyat and Khilafat are very much interlinked.

The institution of Wasiyyat must be made more active ... If these standards are maintained, then the true Khilafat will also remain with us. May we always be thankful to Allah, may we always tread the path of Taqwa and may we always be grateful for His Grace. We should keep offering our gratitude for the institution of Khilafat and Nizam-e-Jama'at, and also continue to make sacrifices for them. May Allah enable us to do so. Ameen (Friday sermon, delivered on 6th August 2004)

Third Blessing - Unification of Mankind

Unification of mankind is one of the main objectives of the advent of the Promised Messiah. Thus he claimed to be the second coming of Jesus for Christians and Jews, Krishna for Hindus and Messiah for Muslims etc. But this purpose was to be fulfilled through the second manifestation as he already mentioned it in his booklet *"Al-Wasiyyat"*. The Promised Messiah has clearly made the testament that the Unification of Mankind will be done on the hand of his Successors and he also described the responsibilities of his followers when they find *Khalifa* after his demise

The Promised Messiah further says:

"Allah desires to draw all those people, whether they belong to Europe or Asia, who inhabit various habitations of the world and who have virtuous nature to the Unity of Allah and unite men, His servants, in one Faith. This is the very purpose of Allah to achieve for which I have been sent to the world. So you, too, pursue this end, but with kindness, moral probity and by stressing on prayers. And till that time that someone, inspired by Allah with the Holy Spirit, is raised by Him, all of you should work in harmony after me." (The Will, pp.8-9)

Fourth Blessing - Establishment of Bahishti Maqbarah

The Holy Prophet Muhammad[saw] made a prophecy about the Promised Messiah in the following words:

كَتَبَ اللّٰهُ لَاَغْلِبَنَّ اَنَا وَرُسُلِی

"He will inform his disciples about their positions in paradise". (Sahih Muslim, Vol. 2, p 515, published in Cairo)

In this prophecy, the Holy Prophet[saw] in a very subtle way has pointed to a heavenly graveyard, which was to be established by the Promised Messiah. In complete conformity with this prophecy the Promised Messiah saw a vision in 1898 to the following effect:

"I saw an angel who was measuring the ground and arriving at a certain spot, he said to me: this is the place of your grave. Then I was shown a grave which was brighter than silver and all its clay appeared to be silver and it was said to me: This is your grave. I was shown a place which was named Bahishti Maqbarah, and it was conveyed to me that it contained the graves of such selected members of the community who are destined for heaven. Since then I have always been concerned that a piece of land should be bought for the Jama'at for the purposes of the graveyard". (The Will, p.22)

On August 6, 1898 Huzur wrote to Nawab Muhammad Ali Khan[ra]:

"My heart desires that a graveyard on the pattern of the one at Medina be established for myself and for my community. Sheikh Sa'di has said that in this way Allah forgives the holy ones. So, this is also a way of forgiveness which is recognized by the Shariyyat. I am contemplating the selection of a site for it. I hope Allah will facilitate a place for it.' (Maktubaat Ahmadiyya, Vol. 5 p 86).

Due to the high cost of a suitable plot for the site this project remained in abeyance for a long period. Finally it was established in accordance with Divine Wisdom in December 1905. Its immediate cause however was the demise of Hadhrat Maulvi Abdul Kareem Sialkoti and also the revelation of Huzur's own approaching demise. The Promised Messiah in fulfilment of a Divine commandment dedicated a portion of land from his own property.

The Promised Messiah wrote:

"It is the Will of Allah that such as have perfect Faith should all be buried in one place, so that the future generations, having seen them all buried in one place, should rejuvenate their own faith" (The Will, p.30)

For the graveyard, The Promised Messiah prayed for Allah's blessings as follows:

"And I pray that Allah may bless it and that He may make this very piece of land Bahishti Maqbarah; and make it the resting place of those members of the Jama'at who are pure of heart and who have in reality given precedence to Faith over the world and who have renounced the love of the world and submitted themselves to Allah and who have brought about in themselves a holy change and who have, like the disciples of the Holy Prophet, pboh, set the example of Faithfulness and Truthfulness, Amin, O Lord of the world." (The Will, p.23)

Blessed People

The Promised Messiah writes about the status of those who are buried in this cemetery:

"Allah did not only say that this graveyard is Bahishti, but also said that every kind of blessing has been descended on this graveyard, and there is no blessing which is not shared by those who are buried in this graveyard. (The Will, p.25)

Eligibility

The Promised Messiah gave four requisites for members of the Jama'at who wish to be enrolled in *Nizam-e-Wasiyyat:*

1. *Whosoever desires to be buried in this Cemetery shall, according to his means, contribute towards the fund for meeting the essential expenses of the cemetery (i.e., expansion, landscaping, irrigation and common maintenance).*
2. *Only he shall be eligible for burial who leaves a Will and Testament that following his death, one tenth of all his property shall go into a special fund. This fund will be used for the cause of the propagation of Islam, and the preaching of the teachings of the Holy Qur'an. Everyone endowed with strength and fullness of faith shall be free to donate more, should he desire to do so.*
3. *He who aspires to be buried in the Cemetery, shall be one who went through life with piety and care, who kept away from what is forbidden, did not commit shirk (setting of equals with Allah) nor any objectionable innovation, and he shall be a simple and straightforward Muslim.*
4. *Every righteous person who owns no property and is unable to render any financial service can be buried in this graveyard, provided that he continued to serve the Faith with dedication in his life.* (The Will, pp.25-28)

Fifth Blessing - Foundation of Sadr Anjuman Ahmadiyya

With the beginning of *Nizam-e-Wasiyyat*, the Promised Messiah laid down the foundation of an Anjuman for the promotion of Wasiyyat, protection of its funds and control over its expenditures and called it *"Anjuman karperdaz Masaleh Bahishti Maqbara"*. The Promised Messiah attached specific instructions to *Al-Wasiyyat* as an appendix and also wrote: "It is important that the permanent Headquarters of this *Anjuman* will forever remain Qadian, as Allah has blessed this place".

This *Anjuman* was not a worldly or a democratic Anjuman. Rather, it was made for the propagation of Islam and the promotion and protection of the funds, which were to be received as a result of *Nizam-e-Wasiyyat*.

At that time some other organs of the Jama'at were functioning. Therefore The Promised Messiah decided to gather them all under one umbrella and named it *Sadr Anjuman Ahmadiyya.*

Administrative Body

The rules and regulations of *Sadr Anjuman* cover the following four administrative bodies - *Majlis Isha'at Islam, Majlis kar perdaz* for the Graveyard, *Majlis Taleem* and *Majlis* for general affairs.

Fourteen members (Trustees) of this administrative Body (*Majlis Mo'tamideen*) were appointed by The Promised Messiah. He also appointed Hadhrat Hakeem Maulvi Noorud-Din as President for *Majlis Mo'tamideen.* (Badr, Feb. 23, 1906, pp 6-7)

Thus the Administrative System in Jama'at is a blessing of *Nizam-e-Wasiyyat* and *Sadr Anjuman Ahmadiyya* is also linked with *Nizam-e-Khilafat*. In *Tareekh-e-Ahmadiyyat*, it is mentioned:

"Sadr Anjuman is an administrative institution of Jama'at Ahmadiyya. Maulvi Muhammad Ali, the General Secretary clarified this point in the very first annual report of the Anjuman. He wrote, "This Majlis has fourteen members, who were appointed by the Promised Messiah himself and he wisely appointed as its Ameer that great and magnanimous person, who was to be his Khalifa according to the design of Allah and who is our current Ameer and in-charge."(Annual Report Sadr Anjuman Ahmadiyya 1907-08, page 2) (Tareekh Ahmadiyyah Vol.2, pp 435-442)

Sadr Anjuman Ahmadiyya had hundreds of its branches spread all over the world. *Tehrik-e-Jadid* and *Waqf-e-Jadid* are also its helping hands.

Sixth & Seventh Blessings - Service of Islam & Human Welfare

In 1956, Hadhrat Musleh Mau'd sent a message to American Ahmadis. He wrote:

"As stated in Al-Wasiyyat this system will multiply its beneficence and shall prove to be the means of the uplift of all the weaker sections of humanity and for the spread of general prosperity and the promotion of human welfare. Any system, which is based on coercion or compulsion, cannot achieve the same result. The scheme set out in Al-Wasiyyat being purely voluntary and a free gift for the service of Islam and humanity will carry with it moral and spiritual benefits which may be lacking in any other system.

In the course of time country after country will proceed to adopt this scheme and through this process Allah's name will be glorified throughout the world more particularly on behalf of those who become the recipient of spiritual, moral and material benefits under its operation."

He also wrote:

"This (Al-Wasiyyat) is a document of great importance and must be carefully studied by every Ahmadi. I hope that each of you on studying this document will be inspired with the eager desire to participate in the grand scheme set out therein which is so vital for the advancement of Islam and Humanity". (Monthly Magazine "Al-Noor" USA, January 2005)

Further, he says:

"When this (Wasiyyat) system attains maturity, it will provide not only for missionary work, but will also help to abolish want and distress by making adequate provision for the needs of all individuals. An orphan will not have to beg, nor will a widow have to ask for charity, nor a needy person to suffer anxiety. The system will be a mother to children, a father to youth and will afford security to women. Under this system, not by means of compulsion or coercion, but out of real affection and goodwill, a brother will be eager to help his brother. Nor will such sacrifice be in vain. Every giver will be recompensed many times over by Allah. The rich will not suffer loss nor will the poor suffer privation. Nation will not fight nation, nor class will contend against class. The system will put everyone under an obligation." (Nizam-e-Nau, p 113)

A Word of Caution

Hadhrat Musleh Mau'd[ra] *says:*

"Allah has blessed us with a great opportunity. Paradise has been made approachable through it. I wish to advise, particularly those people who have been blessed with faith and sincerity, but have not come forward to join the Will Scheme out of lethargy or for lack of enthusiasm. They should wake up and shake up and hasten to finalise the formalities for joining the Will Scheme. It has been observed that many sincere Ahmadis fail to obtain the blessings, merely out of lethargy and sluggishness. After their sad demise, my heart is saddened they could not be buried by the side of the chosen faithful. At that time everybody feels that by dint of their faith and sincerity, they too should have won a place in the Heavenly Cemetery, but could not on account of minor oversight and negligence on their part." (The Al-Fazl, September 1, 1932)

He also wrote:

"Hasten to become part of the Will Scheme so that the idea of the New World Order could be implemented without further delay...." (Nizam-e-Nau)

Hadhrat Maulvi Abdul Karim Sahib

S. H. Abbasi
Translation by Malik Hameed Ahmad

Reminiscing, from time to time, those lucky few who, by enjoying the company of the greatest admirer and servant (Hadhrat Mirza Ghulam Ahmad, the Promised Messiah) of the Perfect Man (Hadhrat Mohammad, peace and blessings of Allah be on him), have achieved the highest spiritual ranks. This has always been a source of rekindling our faith and augmenting our love for them. These fortunate souls have enjoyed prolonged association and proximity with their revered spiritual master, the Promised Messiah, and attained such high spiritual status that the mere mention of them would revitalize and deepen our faith. What a lucky lot were they! In the subsequent passages we are going to mention about such an angelic person.

Hadhrat Maulvi Abdul Karim Sahib, né Karim Bukhsh, was born at Sialkot, Punjab, in 1858 in a Butt clan of Kashmiris. He was the only offspring of his father Mohammad Sultan who belonged to a very religious and unpretentious Muslim family. He had extreme love for Islam and would go to any length to defend it. He was ever striving for the proximity of God. Such righteous and pious persons are always destined to have the divine guidance to be able to recognize and accept the Imam of their Age. How fortunate are the parents who are blessed by such auspicious progeny such as Hadhrat Maulana Abdul Karim and then through them the parents would themselves have the blessing of accepting the Promised Messiah.

Hadhrat Maulana Abdul Karim was one of the closest companions of the Promised Messiah. He was blessed with immense God-given intellect. He not only had the mastery over Arabic, Urdu, and Persian languages, but was also quite well versed in English as well. He was an accomplished teacher, a savant of religious matters, and a fiery orator blessed with an awe-inspiring and captivating voice. The teacher and pupil relationship between Hadhrat Maulana Nooruddin Sahib and him helped him achieve infinite progress in the ways of faith and piety.

Hadhrat Mirza Bashir Ahmad, in his book "Ahmadiyya Movement", mentions about his noble qualities as follows:

"Not only that he was a great scholar but also an excellent orator and a great writer, a born stentorian with tremendous fluency and simplicity of language, powerful and effective voice, a rare combination of these two skills found in a single individual. His writings were the embodiment of fluency, eloquence and simplicity of language. Moreover he was highly intelligent and blessed with a discerning eye. He also had a mastery of the exegeses of Holy Qur'an."

Motivated by Hadhrat Maulana Nooruddin Sahib, he presented himself to the Promised Messiah with the intention of entering into Bai'at (an oath of allegiance). As narrated to him by Hadhrat Maulana Abdul Karim Sahib himself, Hadhrat Mufti Mohammad Sadiq Sahib mentions about this auspicious event as under:

"Hadhrat Sahib called for Maulvi Nooruddin Sahib. He gave Hadhrat Maulvi Abdul Karim's hand in Maulvi Nooruddin Sahib's and then held both of their hands in his own and had Maulvi Abdul Karim Sahib repeat the words of Bai'at after him".

Maulvi Abdul Karim Sahib himself, adoringly, often used to recount this incident.

On the command of Promised Messiah Hadhrat Maulvi Abdul Karim Sahib left his hometown Sialkot for good and took up permanent residence in Qadian. His migration to Qadian brought about in him a great change. The constant proximity of his beloved Spiritual Master lent his personality an angelic elegance. He truly adored the Promised Messiah and genuinely believed him to be a God-sent and truthful Promised Messiah. Lovingly, he would mention about his extreme adoration and devotion to the Promised Messiah. In one of his writings, he says:

"I have developed a habit of gazing at the blessed features of his resplendent godly face, radiating constancy and serenity, and would listen to his powerful unaffected words which would flow from his mouth and the force which these words carried. The absolute authority with which he would address the audience and explicate the esoteric and expound about religious matters, quite unimpressed by any potential presence of any elite scholar or any person of highest intellect, which clearly manifests that how consciousness is the speaker of his truthfulness. The perception of this very fact made him quite indifferent to any powerful person present in his audience. To what degree this graceful elegance of his character has strengthened my faith, only God knows it alone". (Alhakm.17 September 1901).

He had the good fortune of residing in one of the portions of the house of the Promised Messiah in Qadian. He led all the daily prayers in Qadian and gave sermon for Jumma prayers and Eids. He would sit on the right of Promised Messiah during the "Majalis Irfan". He had the honour of accompanying the Promised Messiah on many of his journeys. He was also responsible for sending many of the Promised Messiah's speeches, through his letters, to numerous newspapers and his companions. Up till his final ailment, he led prayers in Masjid Mubarak in Qadian. He also rendered the service of replying to letters addressed to the Promised Messiah. He also translated some of the Promised Messiah's books into Persian language.

On the suggestion of Hadhrat Maulvi Sahib, Hazoor wrote out his book "Al tableegh" with the sole purpose of reaching out to the elites and scholars of the Arab world, with his claim and the message. This was Hazoor's first work in Arabic which is now a part of *"Aaeena-e-Kamalat-e-Islam"*. Hadhrat Maulvi Sahib also translated Hazoor's book "Al-tableegh" into Persian.

Under Divine guidance the Promised Messiah wrote "Minan-ur-Rahman", a book in which he claimed that Arabic is the mother of all the languages. He laid out the guiding principles and also put up arguments in favour of his claim. Among the 9 people, who assisted the Promised Messiah in this work, the name of Maulana Nooruddin Sahib tops the list followed by that of Maulvi Abdul Karim Sahib. The Promised Messiah wrote:

"The greatest help (in this work) was rendered by brother Hakeem Nooruddin Sahib and brother Maulvi Abdul Karim Sahib".(Roohani Khazain, Volume 9, page 143) .

Hadhrat Maulvi Sahib also read out to the public several of the Promised Messiah's lectures and writings. In 1896, on the occasion of "Jalsa -e - Mazahib" in Lahore, he read out the celebrated lecture "Islami Asool Ki Philosophy" of the Promised Messiah, to the audience. ("Hayat-e-Tayyeba" by Maulana Sheikh Abdul Qadir nè Saudagar Mull. Page 157).

On the occasion of Eidul Adha on 11th April 1900, the Promised Messiah, under the Divine guidance, gave a extempore sermon in eloquent Arabic. That sermon is now incorporated as the first chapter of his book "Khutba-e-Ilhamiya". On the command of Promised Messiah, both Hadhrat Maulana Norruddin Sahib and Maulvi Abdul Karim Sahib recorded it down in writing. ("Hayat-e-Tayyeba" by Maulana Sheikh Abdul Qadir nè Saudagar Mull, Page 207).

He also had the good fortune of reading out to public the "Lecture Lahore" and "Lecture Sialkot" of the Promised Messiah in his august presence. ("Hayat-e-Tayyeba" by Maulana Sheikh Abdul Qadir nè Saudagar Mull, Page 278).

For seeking pleasure of God, Maulvi Abdul Karim Sahib had devoted his entire self to serve the cause of Islam. The Promised Messiah adored him for his immense love for the Holy Qur'an and the Holy Prophet Mohammad and his utmost loyalty to and great zeal for Islam and for his scholastic accomplishments in the matters of the religion.

Hadhrat Mirza Bashir Ahmad writes:

"At the time of his death he was only 47. Sadly, in August 11, 1905, he had developed a carbuncle. He was sick for about 2 months and passed away on 11 October.

The Promised Messiah grieved over his death like a father does over the death of his dearest son. The focal point of his love being Allah, he showed extreme forbearance over this Divine Decree". ("Silsila Ahmadiyya", page,149-150).

Looking at the entire life of Hadhrat Maulvi Abdul Karim Sahib, one finds that he always strived to seek the pleasure of God. Once talking about the purpose of his life, he commented:

"Only God alone knows that since my adulthood I have spent a lot of time in striving to seek the pleasure God". ("Alhakm", 31 October1889).

The Promised Messiah enumerated his various virtues with affection and commented:

"He was totally imbued with the devotion of Jama'at. For a short period of time, when he met me, he followed Sir Syed Ahmad. Sometimes he would engage me in discussing some of the Sir Syed's beliefs which at times would turn argumentative. But soon after he boldly declared in public his repudiation from all those earlier errant beliefs.

Ever since, he became so devoted to me that he would believe me even if told him the most improbabilities. He was in complete mental conformity with me. He took it as blasphemous to disagree with me on any matter. He was so devoted to me that he literally became one of the legendary "As-habus-suffa" who had been lauded by God. He spent whole of life in blissful innocence, untainted by worldly temptations. He gave his job up because he thought it to be degrading Islam. Recently he even declined an offer of a job with a handsome monthly remuneration of Rs. 200. He lived a life of humility. He was fond of Arabic books only. He spent his life defending Islam against attacks from within and without. Despite his sickness and resulting weakness

he never stopped writing. I know for a fact that he lived an enviable life free of worldly desires." (Tareekh-e-Ahmadiyyat, Volume 3,Page 417).

The Promised Messiah composed a poem to be engraved on the tombstone of Hadhrat Maulvi Abdul Karim Sahib which translates as follows:

"Hadhrat Maulvi Abdul Karim Sahib possessed many virtues. He bravely gave his life defending Islam. He was a champion of Islam who was named "Leader of Islam " by God Himself. He was a Gnostic and an encyclopaedia of religion. Many a great people have been born in this world but very few would match his calibre. The death of such a close friend is really a great loss but one has to acquiesce to His Divine decree". ("Silsila-Ahmadiyya", Page 150).

His close and continuous association with the Promised Messiah provided Hadhrat Maulvi Abdul Karim Sahib the opportunity to study, very minutely, the august and pious personality of the Promised Messiah. It was the kind and gracious treatment of the Promised Messiah, a practical example of utmost respect for the Holy Qur'an and the greatest Prophet, Hadhrat Muhammad (peace and blessings of Allah be upon him) that turned Hadhrat Maulvi Abdul Karim Sahib into a true devotee of the Promised Messiah.

His untimely death made the Promised Messiah realise the need of putting up a system in place which would prepare people well-versed in the matters of the religion and who would replace the loss of such scholars and who would shoulder the responsibilities of serving the Jama'at and also that of propagation of Islam. With this aim in mind the Madrassah Ahmadiyya, Jamia Ahmadiyya and Jamia-Tul-Mubashreen were established and are linked to his death. As of now, with the grace of Allah, various religious training institutions have been established all over the world. Over time, Insha 'Allah, the sphere of their influence and benefits would multiply greatly. May God bless this true devotee of Islam abundantly, Amen

Early Islamic Conquests

Dr Nadeem Ahmed Nasir

The rapid expansion of the Muslim Arab state in the first century after its birth is by any means an amazing, almost incredible, episode in the annals of human history. Regardless of its causes, it certainly deserves to be retold

While the West, other than specialised professional historians and "orientalists", has generally been unaware of this astounding period of history, Muslims too seem increasingly unaware of the now almost mythical feats of their ancestors. Complete libraries have been written about these exploits in the past - several hundred volumes about Khalid bin Walid alone - but with the regrettable movement away from the printed word in favour of other media, and with the traditional Islamic repugnance of dramatising early Islamic history in moving images, it is incumbent upon us to keep this knowledge alive for our future generations. It is with this in view that an extremely condensed overview of those heady years of Islamic history and grandeur is being presented. Because it is an objective statement of dry facts, and to preserve the continuity of the text, it would not be appropriate to include the usual prefix and suffix of hadhrat and "May Allah be pleased with him" (*radi Allah anhu*) with the names of the Companions of the Prophet (may the peace and blessings of Allah be upon him) whenever these are mentioned. It is hoped that the reader would add these himself.

1. Wars against the Byzantine Empire

629 A.D.

The Battle of Muta (in Palestine), the first clash of the new Muslim state, with (the Ghassanid client-kingdom of the) Byzantine (Eastern Roman) Empire.

War of A.D. 633-42

During the Khilafat of Hadhrat Umar (634-644), the Muslim armies began a war of conquest against the Byzantine Empire in AD 633. They were led by Khalid *ibn* al-Walid, their greatest general who invaded Persian Mesopotamia. He was victorious against the Byzantine armies of Emperor Heraclius (575-641 A.D) in 634 and 645 in modern-day Israel and Western Jordan. In 634, a Byzantine counteroffensive had threatened the other Muslim army in the field, that of 'Amr *ibn* al As. Khalid had made a forced march from Mesopotamia to join 'Amr and other generals and to defeat the Byzantine commander Theodore between Jerusalem and Gaza at the Battle of Ajnadin (July 634). Perusing the enemy, he defeated them again at the Battle of Fihl, near Baisan, in January 635. Marching north, Khalid defeated the Byzantine general Baanes at the Battle of *Marj al- Saffar*, near Damascus, and captured the city as well as Homs (Emessa). He had to abandon them both when threatened by a new Byzantine Army under Theodore and had to retire to the Yarmuk River where he repulsed a diversionary attack by the Byzantines' Sassanid (Persian) allies. He then attacked the Byzantines and after a bitter struggle, won a decisive victory at the Battle of the Yarmuk in 636. Khalid then recaptured Damascus and Emessa. The Byzantines now had to give up all of Syria.

Amr *ibn* al As took Jerusalem and Antioch (Antakiya) in 638, Aleppo (Halb) in 639 and Caesaria (Qaisariya) as well as Gaza in 640; he had set out to invade Palestine and Syria concomitantly with Khalid in 633. Amr had then gone on to take Ascalon (644) and Tripoli (Tirablus) in 645. Mesopotamia (modern Iraq) had fallen in 639 to Khalid who then passed away in 642; but in September of the same year, Amr *ibn* al As had taken Alexandria in Egypt from the Byzantines. He had defeated the Byzantines in the Battle of Babylon in July 640 and then in April 641, captured Babylon. Both Babylon and Alexandria, fortress towns, were captured after long sieges.

War of A.D. 645-56

Taking advantage of the dismissal of Amr *ibn* al As as the Governor Alexandria, by the Hadhrat Uthman (Khilafat 644-656), the Byzantines, under their Emperor Constans II, began an attempt to retake Alexandria. Although initially successful, Amr's reinstatement helped the Muslims raise the siege after 14 months. The Muslims then counter-attacked, heading west into North Africa, taking Cyprus and Armenia in 650 A.D., Sicily (652) and capturing Rhodes in 654. Their target was actually Constantinople (now Istanbul), the Byzantine capital. The first Muslim naval fleet was developed with this in mind by the Governor of Syria, Mu'awiyah *ibne* Abu Sufyan. The Byzantine fleet under the personal command of the Emperor was defeated in the great naval battle of Dhat al-Sawari off the coast of Lycia in 655. Mu'awiyah however was unable to take advantage of the situation and agreed to a truce with the Byzantines; this he did in 659, in order to concentrate on his war with Hadhrat 'Ali, the fourth Khalifa, whose authority Mu'awiyah did not recognise.

War of A.D. 668-79

Mu'awiyah invaded Byzantine territories again and captured Chalcedon on the Bosporus straits, opposite

Constantinople. This was in 668. The actual attack on the Byzantine capital took place the next year, but the Muslims were repulsed by the use of "Greek" fire, a combination of quicklime, naphtha, sulphur, and seawater, which was highly inflammable. This was used again by the Byzantines at the naval Battle of Cyzicus in the Sea of Marmora in 672. The Muslims were also defeated at the Battle of Amorium. They then besieged Constantinople recurrently between 673 and 677, but were held at bay by the use of Greek fire. The Muslim fleet was then destroyed again, off Syllaeum in 679 at which point Mu'awiyah sued for peace, agreeing to pay a tribute of money, men, and horses to the Byzantines, to withdraw from Cyprus, and to keep the peace for thirty years.

War of A.D. 698-718

During the next 20 years, the Muslims and the Byzantines engaged in constant warfare, making raids on each other's territories. In 692, the Muslims had retaken Armenia and Cyprus and had conquered Iberia and Colchis after the Battle of Phasis (Sebastopolis). In 698, the Muslims attacked the Byzantine city of Carthage and later drove the Byzantines off completely from North Africa by capturing Utica, northwest of Carthage. In 699 they also conquered Cilicia, in south-eastern Asia Minor.

For the moment, the Muslims had reached a stalemate in their struggle with the Byzantines. Wars would flare up regularly every few years, most notably in A.D. 739, 741-52, 778-83, 797-98 (under the Abbasid Caliph Harun al-Rashid) etc., with the balance of power shifting slightly one way or another. However, it would be almost four hundred years before the Muslims, now spearheaded by Turks rather than by Arabs, would conquer all of Asia Minor (the modern Anatolia/ Turkey), after the Battle of Manzikert in 1071 won by the Seljuq Turk Sultan Alp Arslan. It would be almost another four hundred years before Islam would finally conquer Constantinople (the "Rum" of the Qur'an) itself - 29th May 1453 - by the Ottoman Turk Sultan Muhammad II, known from then on as "the Conqueror".

2. Wars against the Persians A.D. 634-51

Arab Muslims, under Khalid ibn al-Walid, set out in 633 to invade Persian Mesopotamia. Khalid had already captured Damascus, but as stated earlier, then rushed to join other Arab generals in 634. In his absence, the Persian General Mihran defeated the remaining Arabs at the Battle of the Bridge, on the Euphrates River, and then drove them back to Hira. It was only when reinforcements were sent by Hadhrat 'Umr under Muthanna that the Muslims stopped the perusing Sassanids and won a victory at Buwayb, south of Kufa, in 635. After Khalid's victory at Yarmuk, a 30,000 strong army was sent by Hadhrat 'Umr under the command of Sa'ad ibne abi Waqqas. This met a Persian army of 50,000 men, under the command of their Chancellor Rustam, at the Battle of Qadisiya and utterly defeated them in a three-day engagement in June 637. In September of that year, the Muslims captured the Persian winter capital Ctesiphon on the banks of the Tigris (south of modern Baghdad). Sa'ad won another battle at Jalula in December 637, about 50 miles north of Baghdad. Central Persia was by now in Muslims control. In 640, the Muslims invaded the Persian Highlands. They won decisive victories at the battles of Ram Hormuz in 640 and Nahavend in 641. At Nahavend, the Muslims were outnumbered 5 to1. They feigned defeat on the battlefield, withdrew with the Persians in pursuit, surprised them between two narrow mountain passes, and slew about 100,000 of them.

Organised resistance to the Muslims took another 10 years of consolidation to erode away. The last Sassanid king, Yezdegard III, died in 651. He had taken refuge in Merv, and was murdered there. It was only at this juncture that complete Muslim supremacy in the country was finally achieved.

3. Other Campaigns

A. Expansion in North Africa

Almost all of Egypt had been captured by 640. This included the northern coastal areas around Alexandria. Between 641 and 643, Abd Allah ibne Zubayr had captured Cyrene and Tripoli. In 681, the Arab armies emerged out of Egypt, led by Uqba ibne Nafi', and started the invasion of Morocco. They reached the Atlantic shores of North-west Africa, but were then driven back to Cyrene by the Berbers, in alliance with the Byzantines out of Carthage. The Berbers would soon afterwards convert to Islam and change their allegiance to the Muslims. Uqba was martyred during the retreat in 683. It took five years, between 693 and 698 (conquest of Tunisia), for the complete elimination of Byzantine influence in North Africa.

B. Conquest of Spain A.D. 711-18

Musa ibne Nusayr, the Muslim viceroy in North Africa launched an invasion of Visigoth-controlled Spain in 711. An army of Arabs and Berbers, led by Tariq ibne Ziyad (d. 720), himself of Berber stock, crossed the Strait of Gibraltar (a rocky peninsula subsequently named after him; Jebel el Tariq - Tariq's mountain) and decisively defeated the Visigoths under their last king Roderick, who was killed while escaping. This was at Laguna de Janda, near the Guadalete River. The Muslim army numbered 12,000 men, while Roderick had 90,000 with him. Tariq then swept through southern Spain to win

another victory at the Battle of Ecija and then captured Córdoba as well as the Visigothic capital Toledo. Musa himself arrived with 18,000 men in 712 and seized Medina-Sidonia, Seville, and Merida by 713, assisted by Tariq. In a separate campaign, Tariq was victorious at Léon and Astorgas in the northwest. Musa then left for Syria, leaving his son Abd al Aziz as the first Emir of Spain. Saragossa (Zarogoza) fell in 714, Barcelona in 717, and by 718, the Spanish Christians and Visigoths had been pushed into the mountains of the northwest and the Muslims (or Moors) of Spain had advanced as far north as the Pyrenees Mountains. All of Spain, save some isolated areas in the Asturias Mountains, was now theirs. The Muslims were to remain in Spain until 1492.

C. Campaigns in the East

A.D. 661-663

Muslims reached India; Ziyad *ibne* Abihi raided Sindh and the lower Indus Valley. This was a reconnaissance in force, but the Muslims did not consolidate their gains and returned to Iraq.

A.D. 674-676

Muslims invaded Transoxiana (Mu'awra un-Nahr, the region beyond the River Oxus in Central Asia/ Turkistan), temporarily capturing Bukhara (674) and Samarkand (676).

A.D. 705-715

During the reign of Caliph Walid *ibne* Abd al-Malik, the zenith of the Umayyad Dynasty, there was continued expansion in the East, under the overall supervision of Hajjaj *ibne* Yusuf, one of Walid's generals. This was also the time of the greatest extent of a single Muslim empire, spreading from Spain and the Atlantic coast of North Africa in the west to deep into eastern China in the East, and from the Sahara Desert in the south to the heart of Central Asia in the north. And all controlled by one centralised authority, the Umayyad Caliph in Damascus, in Syria. Qutayba *ibne* Muslim Bahli recaptured Bukhara and Samarkand, as well as conquering Kabul (708), Khwarizm, Ferghana, and Tashkent. He then the raided into Sinkiang (eastern China) as far as Kashghar (713). This campaign had lasting result as all these areas still are predominantly Muslim in their population.

A.D. 708-712

Muhammad ibn al Qasim, the nephew of al-Hajjaj, and aged just 17 at the time, invaded Sindh, in Western India. He consolidated Muslim foothold in the Indian subcontinent, after defeating the local king Dahar and capturing Multan following a long siege. He then invaded deep into the Punjab.

Less than a century after the death of the Holy Prophet of Islam (peace and blessings of Allah be upon him), the Muslims were the masters of one of the greatest empires the word has ever seen. One cannot help but think that the initial momentum and religious zeal imparted to them by the Holy Prophet (peace and blessings of Allah be upon him) and his Companions (may Allah be pleased with them all), must have had a definite contributory part to play in the whole situation. Certainly there were other contributory factors, most notably the weakened state of both the Byzantine and the Persian empires after centuries of indecisive but exhausting mutual warfare. However, the whole Muslim achievement in the first century of the nascent religion is all the more amazing given the fact that throughout most of this period, Muslims were also fighting a series of fratricidal and bloody civil wars (which can form the topic of an entire separate article). Nevertheless, it would still be wrong to suggest that Islam was spread by the sword. If that had been the case, Spain would still be a predominantly Muslim country. Instead, Islam's military expansion just found hearts and minds ripe for Islam's universal message of brotherhood and equality and that it was by the conquest of hearts and minds yearning for spiritual solace and freedom from tyranny and oppression that Islam became a permanent reality in the conquered regions.

ERRONEOUS CONCEPTS OF JIHAD

Dr. Latif Ahmad Qureshi

Two interesting articles appeared in the Financial Times magazine of 16-17th July 05, one by Ian Buruma and the other by Kamin Mohammadi trying to analyse why Muslims have no regard for their life in the suicidal attacks when fighting in the name of Allah. The fact that Muslims are divided into many sects, sub sects and denominations but lack any institution with authority to control these factions is considered to be a very puzzling and worrying facet of the whole scenario.

These are two very important observations. The desire for *'shahada'* is a supreme desire of a Muslim. This is because in this way a faithful lays down the most precious commodity - i.e. his life for the pleasure of his Creator. But Islam is a religion of peace, charity, non-violence, tolerance for other religious beliefs and ideas, equality of sexes and races black or white, forbidding exploitation of the poor and needy by imposing usury and other financial constraints. Propagating sanctity of life even of animals, truth and total justice, orderly personal life, lack of disorderliness and fighting, forbidding intoxicants, adultery, gambling and such other vain pursuits that cause human sufferings. All this is clearly and vividly written in the Holy Qur'an and repeatedly preached by the Imams all round the globe in their traditional Friday sermons.

So what is the reason of this paradox? To understand this fully one has to go back in the Muslim history. It is clearly mentioned in the Holy book of Muslims - the Holy Qur'an that Islam with its glorious teachings will prevail over all religions, faiths and cultures for the benefit of the mankind. The timing of this victory of Islam was linked to the appearance of a reformer in the later days who was called by different names like Mahdi and the Promised Messiah - Jesus son of Mary. There was a prevalent idea that this reformer will appear in the fourteenth century after the appearance of the Holy Prophet Muhammad. The Mahdi after his appearance will join forces with the Promised Messiah and both of them will do many things together such as killing all the infidels, killing the swine, breaking all the crosses and finally slaying the 'dajjal' the greatest of all evils at that time. This reformer will call all Muslims for Jihad or the holy war and everyone will flock around him to lead to the final triumph of Islam. He will bestow great wealth on his followers as the booty of the holy war.

So when this time approached, which was about one hundred and twenty six years ago, all the Muslims were looking forward to the appearance of this long-awaited Imam Mahdi and preparing themselves for a bloody Jihad that was to ensue before the final victory and triumph of Islam. These were the days of great British Empire.

At the appointed time a man did appear in the then British India. He wrote a detailed book in the defence of Islam against various intellectual attacks from different faiths such as Christianity, Hindus and agnostics. He continued his scholarly work, writing over eighty books in the defence of Islam and its teachings. He also claimed to be the Mahdi and the Promised Messiah. One important aspect of his teaching is that the defence of Islam in these times does not need any physical swords, guns or violence. The thing needed is to transform ones life according to the guidance of the Holy Qur'an and preach this to the whole human race in a peaceful and gentle manner.

This message was completely unexpected for the Muslim Ummah and therefore most Muslims rejected him. The idea of non-violence was against their expectations of the awaited reformer - the Mahdi. He founded a sect of Muslims called the Ahmadiyya Sect. The Muslim leaders declared him and his followers heretics and infidels and proclaimed *'fatwa'* of their murder. Many of his followers were tortured and even murdered in far-flung places like Kabul during his lifetime and afterwards for their beliefs in non-violent propagation of Quranic teachings with reason and understanding. He died a natural death in 1908 and was followed by his successors as Imams of this sect.

His followers continue to hold these non-violent principles dear to their hearts to this day. They have now spread to all continents of the world in more than 120 countries. They have one universal spiritual leader - a Khalifa who commands their respect and obedience. The institution of Khilafat has been re-established in Islam. (The London Baitul Futuh Mosque in Morden with its Friday worshippers and the Khalifa is shown in the picture accompanying this article).

Those Muslims who do not believe in these principles continue to seek their Mahdi with bloody means. (This is depicted in the picture of the blown up London bus in the same article.) This Mahdi sometimes appears in the form of Mahdi of Sudan,

... continued on page 24

Annual Majlis Ansarullah Shura & Ijtema

By the Grace of Allah the 23rd Majlis Ansarullah Ijtema took place on Friday 23rd to Sunday 25th September 2005 at Bait-ul-Futuh. The event was attended by 1011 participants in addition to 160 guests

The first item dealt with on Friday was the Shura. This was the 15th Majlis-e-Shura of Majlis Ansarullah UK and began with a recitation of the Holy Qur'an at 10.00 am. Ch. Waseem Ahmad, Sadr Ansarullah UK then gave his welcome address after which implementation reports from Qaid Maal and Qaid Tarbiyyat relating to the last Shura were heard. Qaid Amoomi read out proposals rejected for deliberation at the Shura and the reasons for their rejections. Sub-committees were then formed. These were chaired by Dr Yunus Khan (Tarbiyyat), Syed Imtiaz Ahmad (General) and Mr Abdul Ghaffar Abid (Finance).

The election of Sadr Majlis and Naib Sadr Safe Daum then took place under the chairmanship of Maulana Ata-ul-Mujeeb Rashed after which the participants were dispersed to make preparations for the Juma prayers that were to follow.

The sub-committees met after lunch just after 3.00 p.m. and the Shura reconvened for its plenary session in the early evening. In his concluding address for the Shura, Sadr Sahib enumerated various tasks that the Majlis had taken up and its achievements in the year. In particular mention was made of the collections for the Hartlepool Mosque, the organisation of a successful Charity Walk as well as initiatives undertaken with Wasiyyat and the Talim-ul-Quran programmes. Sadr Sahib also urged office holders to serve with prayer and dedication and become examples for other Ansar to emulate.

The formal opening of the Annual Ijtema then took place at 7.30 p.m. This was chaired by Ameer Sahib UK who also hoisted the Ansar flag. A recitation of the Holy Qur'an was made by Mr Habib-ur-Rehman Ghauri and Sadr Sahib led every one in the renewing of the pledge. A poem was then recited by Mr Abdul Basit Mirza. In his address Ameer Sahib drew the attention of the participants to the ever widening generation gap and the need for us to close it. He stated that this was essential for the proper Tarbiyyat of our children and we must be prepared to give quality time to them for this purpose. After the address, Ameer Sahib closed the proceedings for the day with a silent prayer.

The second day of the Ijtema opened with academic competitions of Tilawat-e-Quran and Nazm. This session was chaired by Mr Abdul Basit Rajput (Regional Nazim North West). The Tabligh session which followed was chaired by Maulana Ata-ul-Mujeeb Rashed. Its opening speech was by Qaid Tabligh Mr Waleed Ahmad who introduced the programme and there then followed faith inspiring addresses by Maulana Abdul Ghaffar Sahib, Chaudhry Ibrahim Sahib and Dr Mohammad Amjad. Through these addresses, based on personal experiences, participants were able to learn of the hardships faced in preaching, the persecution suffered because of being an Ahmadi and the tremendous benefits in accepting the message of Ahmadiyyat. Imam Sahib closed the session with a few words and a silent prayer.

Lunch and prayers followed after which participants proceeded to the grounds for the sports competitions which included football, volleyball, tug of war and athletics.

At 6.00 p.m. the next session was convened under the chairmanship of Ameer Sahib UK entitled *'Barkat-e-Khilafat'*. During this session, Sadr Sahib presented a report of the activities of the Majlis during the previous year with particular reference to those programmes initiated by Hadhrat Ameer-ul-Momineen. Further, quoting from the pronouncements of the Promised Messiah (peace be upon him), Hadhrat Musleh Maood (ra) and Hadhrat Khalifa-tul-Masih V (aba), he reminded members of the need to do their very best in fully complying with the instructions of Hahdrat Khalifa-tul-Masih and doing their utmost in trying to bring the tasks he has entrusted Majlis Ansarullah to a successful completion.

This faith inspiring speech was followed with another on the subject of Nizam-e-Wassiyat. This was delivered by Maulana Mirza Naseer Ahmad, Superintendent of the UK Jamia. He gave a scholarly discourse on the background of the scheme, its significance and the need for us all to join. Maulana Naseem Ahmad Bajwa then spoke on the subject of spending in the way of Allah with particular reference to the Hartlepool Mosque project. Mr Bilal Atkinson, Regional Ameer of North East then gave an update of the progress that had been made in the construction of the mosque while recently taken footage of the site was shown. At the end, Ameer Sahib UK made his address in which he gave

members details of the new Jalsa Site and appealed for financial pledges in this respect.

The final day of the Ijtema began with academic and sports events. These included the Extempore Speech contest, Paigham Risani, as well as finals for the athletics, volleyball and Kilai Pakarna competitions. The next session took place under the chairmanship of Mr Zaheer Ahmad, Naib Sadr Safe Daum when, after recitation of the Holy Qur'an, Mr Syed Naseer Ahmad (Qaid Tarbiyyat) reminded members of the Salat Programme that was introduced recently. Maulana Ikhlaq Anjum Sahib then spoke on the Character of the Holy Prophet Muhammad (pboh), with particular reference to the Prophet's love of worship of Allah. Qaid Talim-ul-Quran then briefed the audience on the project of teaching members the meaning of the Holy Qur'an in the light of Hazoor's directions. This was followed with an address by Maulana Naseer Ahmad Qamr, Editor Al Fazl International in which he expounded upon the love of the Promised Messiah (peace be upon him) for the Holy Qur'an and the Holy Prophet of Islam (pboh).

The concluding session of the Ijtema began after lunch under the chairmanship of Ameer Sahib UK. It was during this session that prizes were given to various competition winners. The Almay Inami was also awarded at this session. This year the accolade went to West Croydon with Southall and New Malden securing second and third position respectively. The corresponding positions for the Regional competition were London Region followed by Middlesex and then Bait-ul-Futuh.

In his concluding address, Ameer Sahib once again reminded members of the importance of education and Tarbiyyat of their children. He said that we should review how much quality time we really devote to our children and stated that we should teach our children to try and emulate the examples of Sir Chaudhry Zafrulla Khan and Dr Abdus Salam. In this regard we should strive to send them to the best colleges and Universities in the country. Following this address, Ameer Sahib led everyone in a silent prayer and the Ijtema came to a successful close. Alhamdolillah

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... continued from page 22

sometimes as Osama bin Laden and sometimes in other names and forms. The suicide bombing will cease on the day that the Muslims at large realise that no Mahdi with bloody intensions will ever appear on this earth to revitalise Islam and that it is a mortal and heinous sin to lay down ones life for this vain cause in this day and age. That day they will stop killing themselves and harming other innocent people in Israel, Afghanistan, Iraq, Iran, Indonesia, Turkey, Pakistan, New York, Madrid or London.

